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of theory. With the several works of the type of this *Tutorial Arithmetic* now in the field, there is no excuse for backwardness in teaching arithmetic.

DER NEO-LAMARCKISMUS UND SEINE BEZIEHUNGEN ZUM DARWINISMUS. Vortrag gehalten in der allgemeinen Sitzung der 74. Versammlung deutscher Naturforscher und Aerzte in Karlsbad am 26. Sept. 1902, mit Anmerkungen und Zusätzen herausgegeben von Dr. Richard von Wettstein, Professor an der Universität Wien. Jena : Verlag von Gustav Fischer. 1903. Pages, 30.

The papers epitomising the scientific research of the nineteenth century which were read at the Convention of the German Naturalists and Physicians at Hamburg in 1901, were unanimous in the opinion that the theory of descent constituted the general signature of the inquiries of the hundred years just closed. One aspect only, in the opinion of Professor Wettstein, was not sufficiently emphasised, viz., the growing ascendancy of the Lamarckian doctrine of evolution; and he has accordingly endeavored in the present pamphlet to make good this deficiency. He reviews the general situation, and as a botanist offers certain considerations from his own science to show that the Lamarckian principle is coördinate in importance with the Darwinian. It is not possible to explain all the phenomena of the formation of new species by either of these principles exclusively. The Lamarckian and Darwinian views are not incompatible, but are equally justified as explanatory factors. Mutation and selection, inclusive of crossing, explain the rich variety of the organic world, but are insufficient to account for the gradual advancement of the general level of organisation. "In direct adaptation," he says, "we have a phenomenon which in response to the requirements of life brings about a gradual transformation of the organism, which, as the conditions of life are modified, produce a differentiation of the organs, permitting uninfluenced organs to persist, though in a reduced or latent form."

DIE DOGMEN DER ERKENNTNISTHEORIE. Von Fred Bon. Leipzig : Verlag von Wilhelm Engelmann. 1902. Pages, viii, 349. Price, 7 Marks.

The preface of Mr. Bon's work is an allegory. The form of exposition is a dialogue somewhat in the fashion of Berkeley,—a style of writing now slightly antiquated, but not without its importance. The spokesmen are Misodogmos and Episthemos, who is Mr. Bon himself in disguise. The discussions take the form of criticisms of (1) the Berkeley dogma, (2) the Aristotelian and Hume dogma, (3) the Kant dogma, (4) the Locke dogma, and (5) the Descartes postulate. The study of the works of these great epistemologists has led Mr. Bon to the conclusion that knowing in the epistemological sense is fundamentally different from knowing in the scientific sense, and that therefore the propositions which have been established as correct with regard to the one have no application whatever for the other. The dogmas of epistemology have, in fine, made it impossible for the results of epistemological research to hold good for the individual sciences. The solution is

to be found in a thorough analysis of the different concepts of knowledge and in the progression, not from dogmatism to criticism, but from an uncritical to a critical dogmatism.

DIE LEHRE VOM DENKEN. *Zur Ergänzung der naturwissenschaftlichen Psychologie in Anwendung auf die Geisteswissenschaften.* Von *Adolf Bastian.* 1. Teil. Berlin: Ferd. Dümmler. 1903. Pp., 214. Price, M. 5.

Dr. Bastian, the Nestor of German ethnology, sends from Ceylon this first volume of his *Treatise on Thought*, which is to form the supplement and the culmination of his labors in the field of ethnic psychology. Just as the author has circumnavigated the physical globe, so likewise (in thought) he has simultaneously circumnavigated the intellectual globe, and, after having *observed* it in all the phases of its growth, he here proposes to describe its true nature. His method is the comparative genetic, and it stands to reason that with his enormous learning and experience he will have many apt and suggestive things to say.

The volume is said by both author and publisher to be a typographical *curiosum*. But when we reflect that it was a German book by Bastian set in an English office by Singhalese and Tamilian compositors, we shall be charitable in our judgment of the result. This combination is verily one difficult to "beat." But the contestants have proved their mastery of the situation, and the book is in our opinion a very creditable performance. We have seen many a worse come from Germany itself.

ESSAIS DE PHILOSOPHIE GÉNÉRALE. COURS DE PHILOSOPHIE. Par *Charles Dunan*, Professeur de philosophie au Collège Stanislas, Docteur ès lettres. Paris: Librairie Ch. Delagrave. 1902. Pages, vi, 838. Price, 10 francs.

The aim which the author of this work had in view is to connect by a rational bond the fundamental doctrines of the traditional philosophy, viz., the existence of a personal God, free will with moral responsibility, and the existence of a life other than that which we now live in this sensible world. He has sought to support these doctrines by the established certainties of both empiricism and science. He has shunned the so-called demonstrations of "common sense" and endeavored to supply in their place a systematic groundwork which will satisfy at once the scientific and the philosophical reason. The arrangement of the work is that of the ordinary manuals of "mental science," so called.

DIE KRITIK DES INTELLECTS. Positive Erkenntnistheorie Von *Gustav Ratzenhofer*. Leipzig: F. A. Brockhaus. 1902. Pages, ix, 166.

With the present critique of the intellect, the exposition of Ratzenhofer's philosophical system, which he terms "Monistic Positivism," finds its virtual conclusion. He warns the reader not to confound his positivism with that of Comte or

Spencer, although both these systems also ostensibly seek to reach the truth by way of positive facts, while actually basing many of their conclusions on opinions and desires. His positivism suppresses everything subjective, and abides only by what is provable, non-contradictory, and verifiable by flawless demonstration. But though the author regards his system as concluded in its philosophical aspect, its empirical development is still subject to the progress of science. It is, therefore, as a view of the world, in its author's opinion imperishable; and it has the additional advantage of being practical, having found its realisation in a system of sociology, already partly expounded by the author in its theoretical phases and now awaiting attack in its practical aspects in a forthcoming volume.

LA LOGIQUE MORBIDE : L'ANALYSE MENTALE. Par N. Vaschide et Cl. Vurpas. Préface par Th. Ribot. Paris: F. R. de Rudeval et Cie. 1903. Pages, xxviii, 268. Price, 4 Francs.

In the preface which he has prefixed to this work, M. Ribot briefly reviews the psychological researches which are now encroaching upon the hitherto exclusive domain of logic. Logic, in his view, is subordinate to psychology, or is at most a detached province in which the prevailing questions are studied under a different aspect. Deduction, induction, and even analogy, he contends, do not exhaust all the methods of reasoning. There are other methods, imperfect and mixed, the common product of thought, emotion, and will. These are the real discursive processes which are involved in all religious, moral, political, and æsthetic belief, and the theoretical and practical importance of these cruder forms of reasoning is in no need of demonstration. Possibly, he says, studies on this subject should be called "psychology of reasoning" rather than logic. But however this may be, these studies should be pursued. Moreover, for psychology correct or incorrect reasonings do not exist. Psychology is concerned simply with discursive procedures of the mind. The most manifest sophisms are as much reasonings in the psychological sense as are the reasonings of mathematics.

Now, such a study is the present work of MM. Vaschide and Vurpas, which under the title of *Morbid Logic* is to take up in several volumes the subjects of mental analysis, morbid syllogism, morbid emotion, and morbid intellectual creation. The present volume is concerned exclusively with "mental analysis" so called, and is to serve as an introduction to the volumes to follow. By "mental analysis" the authors understand a sort of "psychological rumination," which dwells upon all the details of the internal life of the subject and on all the happenings of his social and cosmical environment; it is even in its feeblest form the first step toward the abnormal, the first stage in morbid evolution. The healthy normal man suffers himself to live physically and morally without studying himself and without watching himself live, at least any more than is necessary. But the moment the demon of analysis possesses him, it is impossible to say to what lengths it will lead him. Here the pathological cases, which are very variable in scope,